FAITH.

I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails:
I shall believe the Hand which never fails,
From seeming evil, worketh good for me.
An though I weep because those sails are tattered,
Still will I cry, while my best hopes lie shattered,
"I trust in Thee."

I will not doubt, though all my prayers return
Unanswered, from the still white realm above.
I shall believe it is an allwise love
Which has refused these things for which I yearn.
And though at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn,

I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about a hive,
I shall believe the heights from which I strive
Are only reached by anguish and by pain;
And though I groan and writhe beneath my crosses,
I yet shall see, through my severest losses,
The greater gain.

I will not doubt. Well anchored in this faith,
Like some staunch ship, my soul braves every gale;
So strong its courage that it will not quail,
To breast the mighty unknown sea of death.
Oh, may I cry, when body parts with Spirit,
"I do not doubt," so listening worlds may hear it,
With my last breath.

—*Ella Wheeler.*

AN OPEN LETTER TO S. H. BASHOR,

BY J. A. MILLER, D. D., M. D.

"*Cedite, Romani Scriptores, Cedite Graii.*"

My Dear Brother in Christ: Allow me to thank you for the compliment conveyed—intended or unintended. That you should read a score or more of my articles, and find but one meriting criticism, certainly places me nearer perfection as a writer than I had ever hoped to attain. And in this, while I admire the kindly spirit breathed through the criticism, I still strenuously dissent from your findings as a critic. I beg, however, to assure you that I have no inclination to "apply the lash." I could even wish that my style was less caustic and severe; this, from circumstances, is hard for me to control. Hence, what I have to say in reply to your criticism, I hope will be received in the same spirit in which it is written—that is with the kindliest personal feelings.

Allow me then, in the outset, to inquire, how far the antecedent concept, that I was a Pedo-baptist influenced the origination of the criticism? was not that concept the primary element in its production? And if it was do you not in your whole performance rests on a simple *pre*-sumption—for there is nothing in the article criticized to indicate the fact. True, you start out by referring to what you are pleased to call "your strictures upon the modes of christian baptism." I had only suggested to the Bible student *caution*, as to his mode of proof. I ventured a reason for that caution, and the reason was that by a certain class of testimony—sometimes used as proof, you could "prove anything you wished, from the necessitarian philosophy of Augustine, up to transubstantiation, or the infallibility of the Pope." And strange to say, you respond, "*Unfortunately true,*" and in the face of this endorsement, then you criticize the caution, and characterize it as "logically weak or scholastically loose." Such a paradox between theory and practice, I could only charactize by the use of your own terms. But you go even farther than I did, and you add that these witnesses have fulminated "theological monstrosities and incongruities." "Full of incongruities and wild speculations," and then plead for their testimony and for what? "*To add weight to the authority of the Book of God.* You admit that their testimony is "all you pronounce them," and then plead for its admission on a matter foreign to my article. This is what Whatley would call "*Falacia amphebolia.*"

But, my dear brother, I fear you have read the Latin Fathers to little purpose, if from them you infer the "combined testimony" or the "unbroken history of immersion." Allow me to say, if this testimony is to be admitted, in contra-distinction to the plain testimony of the Book of God, it is at once and forever the end of immersion, either single or triune, as the testimony of the Latin Fathers, taken as an whole are in favor of sprinkling or an affusion—Conant, Stuart and Carson, to the contrary notwithstanding. I simply speak what "I *know*; and testify to that which I have seen." I have spent over two years in company with the Latin Fathers, and am in possession of their entire testimony on this subject in all its bearings, taken from personal inspection and translations, and I repeat, their testimony as an whole lies against immersion as an apostolic practice. If the Bible teaches immersion, we have no need of the Latin Fathers, for they would be found to be "false witnesses of God." If it does not teach immersion, then they have told the truth, and their testimony is admissable as a matter of fact. Then again, if they are authority as to *mode*, how can you consistently rule out their testimony as to *subjects*, and they unitedly, without exception admit Infant Baptism. True, Baptist authors represent old Turtulian as opposing it, and yet he does no such a thing. He simply recommends "*Delay till they obtain riper years.*" Hence, my dear brother, you err seriously when you speak of the united testimony of the Latin Fathers, as to "a matter of historic fact." They are literally "united" on nothing, except on "making confusion worse confounded," and hence I repeat, one "thus saith the Lord" is worth infinitely more than all they have ever written, and brother Bashor admits it, and yet criticises it; and argues that their testimony must not be thrown "out of court." Of what avail is testimony which forms a "theological kaleidoscope," "incongruities and wild speculations," "theological monstrosities." A celebrated English jurist, has laid it down as a principle of common law, "That a witness once having falsified or perjured himself in open court, his testimony ever after may be received with justifiable limitation and doubt." This is all I ask for the above class of testimony, and it is all I ever asked. Hence my *caution* as to its admission.

Now, as to Lexicons, I might easily show that thirty-one lexicographers define the Greek verb *baptizo* forty-three times "immerse," "dip," and "overwhelm," and that these three terms are by no means synonyms; but conceding them to all mean "immerse," *i. e. mode.* They define it seventy-six times "to cleanse," "to wash," "to purify," irrespective of mode, and five times by "to sprinkle," which means *mode.* Thus making forty-three times in favor of immersion as a mode of baptism, and eighty-one times against. The learned Dr. Carson says, "My position is that the Greek verb *baptizo* always signifies dip; never expresses anything but mode. Now as I have all lexicographers and commentators against me in this opinion, it will be necessary to say a word or two with respect to the authority of lexicons." See First American Edition, page 45. Dr. Carson rules that class of testimony out of court, and he is a Baptist. Brother Bashor assumes I am a pedo-baptist, and I only suggest *caution* in its use. And I still think that caution necessary if we adhere to the plain "word of God." If we would shun Rome, do not start on a run for Constantinople.

There is one point on which your criticism [illegible] I am made to say "that *baptizo* is purely Hebrew-Greek, and is not found in classic Greek at all." I either did not finish the sentence, or the typo left part of it out. I intended to say that: "In its New Testament sense, *baptizo* is purely Hebrew-Greek, and in this sense is not found in classic Greek at all." Thanks for the opportunity to correct.

The only implied unkindness in your criticism is your quotations of Scripture for my benefit. You, perhaps, however, was not aware, that after spending two years with the Latin Fathers, I wended my way to Palestine and read with interest intensified by local surroundings, beside "the Jordan," the baptism of John and the Divine Master. I then went to "Enon near Salem" and saw its rippling rills of "many waters," instead of "much water." I then went from "Jerusalem unto Gaza, which is a desert." I think I understand the full philological force of the Greek prepositions "*en*"—in; and "*ek*"—out of. I have read my Bible through once a year for thirty six years. I have read the New Testament in thirteen different languages. And oh! how little I yet know of my Father's will. But with his teachings on this subject I think I am familiar, at least as much so as my critic, and I can say on this as on other matters, with David, "My heart is fixed, O God, my heart is fixed,"—not by the authority of Greek lexicons or Latin Fathers, whose testimony must ever be received with *caution*,—but on that word which is "better than life." God bless brother Bashor, and ever help him to lift up Christ; "For if I be lifted up, I will draw all men unto me." May we each be found in him at last, in peace. Amen.

BE TRUTHFUL

Whenever you see a wrong deed, and have the courage to say, "It is wrong, and I for one will have nothing to do with it:" whenever you come in contact with a low and unchristian standard, or a bad unworthy habit, and are man enough first to refuse to succumb to it, and then to do your best to overthrow it, you are a prophet; and, by acting thus, you can help to improve the moral judgment and raise the moral standard of the world. Your words and deeds will breathe like winds through the perfumed and polluted atmosphere of society. Be brave, be just, be truthful, and honest to the heart's core, and so serve your brother man, your Father God, and your Savior the Lord Jesus Christ. If the gospel be the example of Christ, this is the gospel, and nothing but the gospel.—*Canon Farrar.*

KEEPING STILL,

W. J. H. BAUMAN.

Christians are commanded to "bridle" their tongues. In fact, it is said, that unless we do so, our "religion is vain." Men must give account for every "idle" word they speak; but does all this prove that we should keep still and not cry against error? Who will affirm? In speaking, the essential thing is to know:

1st. What to speak.
2nd. How to speak it.
3rd. When to speak.
4th. Who to speak to.

The great fault *now* found against the Brethren, is that they speak too much. A leading German Baptist elder in this country, lately told the writer: "I believe just as you do. I believe in congregational church government, and I am just as progressive as you are." This same elder lately presided at a German Baptist council, where some sixty (as he himself reports) of the most intelligent members of the church, were expelled. To the writer he said: "You got your foot in by not keeping still. I believe just as you do, but I keep still." Another leading elder, sometime ago, told the writer (names can be given, if necessary,): "I agree with the progressives in all their *principles*, but don't like their spirit. The reformation they are pleading for is needed, but they are in too great haste in bringing it about. They ought to work *in* the church (perhaps he didn't know of their expulsion). The work must be gradually done." I just lately heard that he had set the time for the annihilation of the minutes to annual meeting, 1886.

There are many more such. Do you see, my *honest* German Baptist brethren, how you are undermined and gradually led by these men into ruin (looking at the subject from a German Baptist point of view). Why, they are deceiving you right along. We are glad to see them yield their creedism, but despise their deceptive movements. Jesus Christ, none of the apostles, none of the honest heroes and martyrrs of christian reformation, were of this still-keeping kind; none gave their trumpets "uncertain sounds." Only error and cowardice plead for *such* still-keeping. The Jews wanted Christ and his apostles to *keep still.* What would Wickliffe, Huss, Luther, Zwingli, Melancthon, Alexander Mack, and hosts of others, have accomplished had they been of *his* still-keeping kind. Keeping still is just what their opponents wanted them to do. Agitation killed their cause. The more they spoke themselves the more they were hurt. Truth never has and never will lose by investigation. Truth is aggressive, it is ever ready to assert its rights.

No one will negative our proposition as to what, how, and when to speak, or who to speak to. We feel to ask those who find so much fault with the Brethren for not keeping still: What have we said that is not true? Have we not spoken our pieces in the right spirit? Some time ago a German Baptist brother told me that Holsinger used to abuse the brethren so, but I learned that what he saw proper to call abuse was only calling things by their right names. It seems that Holsigner and others, are so constituted that they will call a man that steals, a thief, an untruthful man with them is a liar, a deceiver, a hypocrite. Now, in all candor, is there anything wrong about that? If so, Jesus Christ, Peter, Paul, and many others, fall under severe censure; but did Holsinger or any of the Brethren speak at an improper time. Was it not true at the time the first alarm was sounded, that the church had run into apostacy—giving more attention to "the order than to the gospel? Is it not true that otherwise pious members were harrassed and dismembered for nothing more than violation of the mere "order." Had not the annual meeting ingrafted into the plan of salvation, the mere "order" and thus made void the claims of the gospel as to perfection in the things bearing on our salvation. Ah, it is but too true. "Well, yes, but then they didn't show proper respect to the brethren, by being so personal." Well, now, that puts me in mind of a deserved rebuke the writer once got at a council, when the turnout was poor. He did feel a little aggravated, and gave vent to his feelings. A brother was present from a distance. Well it was the noted and honestly blunt Holsinger, who reprovingly remarked: "It is no use to scold those who are absent." The above happened some thirteen or fourteen years ago, and permit me, brother Holsinger, to tell you right here that your well-meant reproof was also well put. O how often have I been checked in petulent moments, by having it ring in my ears, through the medium of memory. To me it came "as a word fitly spoken." Now, I would consider it utterly wrong to "scold" the Japanese or Chinamen for a wrong done by me or my brethren. It took the "Thou art the man," of the prophet Nathan to bring home to his heart the sin committed by David.

The Prophet says "Cry aloud. Tell my people their sins, and the house of Jacob its transgressions." Take notice: *Cry aloud.* Not much whispering, private letter writing, and secret councilisms about that, is there? "*My people.*" Somebody that's not present, eh? "*Their sins.*" What does that mean. Talk about brother Jake, Jo or John in their absence? or does it mean "flattery" and "soft soap" till the heads of the church members are safe, and vengeance and destruction when it reaches the professed sinners. Perhaps it means "bread and butter." It may mean "I am publishing a paper for the church and must work for patronage." Or does it mean The Progressives have the right side of the question and if we agitate we must "decrease and they increase," as agitation will give information to the masses, and "the Romans will come and take our land and nation." Let me say to you, friendly reader, that German Baptists still-keeping means keeping you in ignorance. Nothing could be more detrimental to their cause than discussion on their part. They may let on that it is a *principle* with them to keep still; but in reality it is only a matter of *policy.* Had the progressives kept still, to-day none would be allowed part or lot in annual meeting deliberations unless he was in the "clothes and hair order." We should never meddle in the harmless business of others; but we owe it to God, to the world, to each other, to declare against error wherever found; "On Jewish or on Gentile ground." "Let them strike, but make them hear," is not only a privilege but a duty of all christians. Our motive should not be to injure those we address ourselves to, but to do them good. They may not appreciate our motive now; but they will hereafter, when prejudice shall have vanished.

"Keep still." Never, never, while souls are at stake. We must

"Work for the night is coming."

Therefore

"To the work, to the work,
We are servants of God."

Why, "if these should keep silent the very stones would cry out." It is our duty to

"Publish to the sons of men,
The signs infallible."

The signs are ominously fraught with the fact that men are "deceiving and being deceived" by the "cunning craftiness" of crafty elders, some of whom see their power waning and others see a chance for ascendency. Shall we keep still and silently gaze upon this spectacle of deception? Shall we?

This article is not so much intended for those honest and sincere German Baptists as for those who are stealthily leading them into (viewed from a German Baptist standpoint) the vortex of ruin. To those who are sincere we simply wish to give warning that they are in "bad company," even in company of men who favor colleges, Sunday schools, protracted meetings, (lively ones, too,) paying preachers, &c., &c., all of which things speak and predict a bright future for the old progressive Brethren church. The article is also specially intended for those "good meaning" brethren who pride themselves in taking no part with either side. "I would that thou wert either cold or hot," applies to such. Some people seem a little too innocent (?). A little more still keeping and they wouldn't speak at all, though everything went to destruction. Disinterestedness on our part, brethren, is just what the devil wants. There is more hope for the conversion of the agitated, interested and working infidel, than there is for the indifferent, don't care, and lukewarm christian.

"Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait,"

and to speak, "no matter what betide thee," but "let your conversation be seasoned" with the salt of charity.

Morrell, Kansas.

Sadness is a disease; the best remedy for it is occupation.

The poor are kept poor to supply the demands of paradise.

It is better that we are not informed than to be misinformed.

Patience is the panacea; but where does it grow, or who can swallow it?

By rousing himself, by earnestness, by restraint and control, the wise man may make for himself an island which no flood can overwhelm.

Do good and be good, and despite all that is said about this world's ingratitude, some one will love and greet your coming.

The hope of our national perpetuity rests upon the individual freedom which shall forever keep up the circuit of perpetual change.

"Let us have faith that right makes might, and in that faith, let us to the end, dare to do our duty, as we understand it."